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BOOK NOTICES

The Gospel in the Light of the Great War.

By Ozora S. Davis. Chicago: University of Chicago Press, 1919. Pp. vii+219. \$1.25.

This is a book by a preacher for preachers. It is designed to be a workable manual for men facing the opportunities of the pulpit in an age which the writer believes to be the most challenging and fascinating in the history of the Christian church. It presents one by one, crisply and vividly, the subjects that have been thrust into new prominence by the Great War, and with the aid of a wealth of quotations from the new literature seeks to show how both this literature and that of the Bible may be used effectively in handling these present-day themes. It gives also many outlines and suggestions for sermons, in illustration of its principles.

No doubt the public is weary of books on the war. But the value of such a book as this is largely independent of the occasion that produced it. It is not only eminently serviceable for those to whom it is addressed, but it is of an interest and pungency quite out of the ordinary. Robust common sense and spiritual insight mark every page, and give it a value for every thoughtful man. What might be called the author's chief conclusion as to the message needed for today is summed up in words that every preacher would do well to take to heart.

"We are simply compelled to study again Jesus' consciousness of God as the chief *datum* for our preaching. Jesus Christ knew God, and we can learn if we will the kind of God he knew and loved and obeyed. This is the God whom our bewildered times need to know."

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Is Mark a Roman Gospel? By Benjamin W. Bacon. (Harvard Theological Studies, VII.) Cambridge: Harvard University Press, 1919. Pp. 107. \$1.25.

Professor Bacon argues with great learning that the Gospel of Mark took shape at Rome after 70 A.D., and probably embodies materials learned by Mark from Peter in the course of their early missionary association, and probably put forth in combination with other materials by Christian leaders at Rome after the Neronian persecution of 64 A.D. What association Mark had with Peter as his "interpreter," as Papias calls him, was probably not at Rome as Papias implies, but in the East twenty years before Mark wrote. Professor Bacon does not deny that such Petrine materials were set down by Mark and preserved and used at Rome. In connecting Mark's attendance upon Peter with

Rome, Papias was probably wrong, being misled by I Pet. 5:9; but in connecting the Gospel of Mark with Rome he was right, for the internal evidence of Mark strikingly confirms its Roman origin. Professor Bacon reviews Mark's incidental explanations, geographical and historical references, Pauline attitude on various important matters, depreciation of Peter, the Twelve and Jesus' relatives, Christology, and anti-quartodecimanism as evidence for the Gospel's Roman origin. His argument for the Roman provenance of Mark is decisive and convincing. One wishes that he had included in his Conclusion a brief, definite statement of his views on what occasioned the putting forth of the original Markan memoirs (if they were put forth), and what led to their subsequent expansion into our Mark.

Zahn's contention that Mark's explanation of two mites (*lepta*) as making one farthing (*quadrans*) is a decisive sign of the Roman origin of Mark is criticized by Bacon on the ground that Professor G. F. Moore has found the same equation, 1 *quadrans* = 2 *perulas* (*lepta*) in a Palestinian Hebrew text of the second century. But this, so far from upsetting Zahn's inference, ideally confirms it. Mark does not say 1 *quadrans* is 2 *lepta*; he says 2 *lepta* make 1 *quadrans*. In Palestine the question would be, what is the value of this strange Roman coin, the *quadrans*? In Roman the question would be just the reverse: what are two Palestinian *lepta* worth in Roman money? The difference is the difference between a Latin-Greek dictionary and a Greek-Latin dictionary; and 12:42 remains a striking illustration of the Roman tone of Mark.

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God's Faith in Man and Other Sermons. By Frederick F. Shannon. New York: Revell, 1919. Pp. 186. \$1.25.

The recent removal of Dr. Shannon from Brooklyn to succeed Dr. Gunsaulus in the pulpit of Central Church creates new interest in this brilliant preacher, who adds with this volume another to the lengthening list of his titles. There are eleven sermons in this collection. On the whole we do not feel that the average of these sermons is so high as that which was registered in "The Breath in the Winds." Dr. Shannon is master of unusual skill in the discovery of the meaning of texts. Generally he is accurate in his insight and clear in his interpretation. Sometimes we confess that his work is labored and fantastic; for example, II Cor. 11:7 seems hardly to yield the idea of "The Most Wonderful Garden in the World," which is clearly reminiscent of the Garden of the Thornless Roses of St. Frances at Assisi.

The word "Conrinthianism," on page 47, is apparently a misprint. These sermons are full of suggestiveness; they are marked by the vivid style which Dr. Shannon commands. "The Minister's Dictionary" is a timely message which preachers will thoroughly enjoy. Dr. Shannon uses poetry exceedingly well. His illustrations are fresh and apt. His skill in antithesis is unusually good. Note this from the introduction to a sermon from the familiar text beginning, "Ye are our epistle": "Well, man can make a book; only God can make and redeem a soul. Anybody can write upon paper; only Christ can write forgivingly, livingly, upon the spirit of man. The world will never wait for men who can make books; the world will always wait the Saviour who writes this message upon the human soul."

Dr. Shannon always presents Christianity as a vital, desirable, and crowning factor in human life. Especially is his exaltation of Christ as the Savior and the living Master clear and compelling. His message appeals to the will; it does not suffer a hearer to go away merely pleased at the sound of pleasant words or elevated by poetic vision. The listener to these sermons must face the deep probing of questions that search the depths of his soul and lead him to new resolutions in response to the preacher's urgent summons.

Evangelism in the Remaking of the World.

By Adna Wright Leonard. New York: Methodist Book Concern, 1919. Pp. 197. \$1.00.

In six chapters Bishop Leonard sets forth in clear, urgent, straightforward fashion the part which Christian evangelism must play in making the new world. By evangelism he means the presentation of the good news that Jesus Christ, the world's divine Redeemer, opens the way to a new life of the soul with God. A program of evangelism is essential to the success of every church. "The ideal toward which the preacher should bend the entire energies of his soul is that of bringing his own church to a standard of continuous evangelism with himself as the evangelist."

Two dominant ideas Bishop Leonard brings forward: the deity of Jesus Christ and the reality of conversion. His entire discussion calls for the affirmation of the divine Christ. "For years large numbers of pastors of the evangelical churches have lost the positive note in their preaching. One of the major reasons for this is that many have been influenced by German rationalism, and have come to question the divinity of our Lord. The result is the Christ of the Scriptures—the historical divine Christ—is given scant place in their preaching."

Also Bishop Leonard insists upon the necessity of that radiant spiritual experience known

as conversion, which he feels has been too much disregarded by the teachers of "educational evangelism." He insists that "every one must come to the place where he consciously and purposely turns away from the sin and the evil of the world and accepts Jesus Christ as his personal Saviour." Bishop Leonard also urgently points out the difference between programs of social service that do not spring from conscious personal devotion to Christ and those that come into being as a result of loyalty to Christ as Savior. He discusses the use of music in the work of evangelism and appeals for release from the exploiting of the ordinary revival-hymn songbook publishers. This is a timely book for the modern church.

Philosophic Thought and Religion. By D. Ambrose Jones. New York: Macmillan, 1919. Pp. 60. \$0.80.

In compact form and with such completeness as is possible within the limits of only sixty pages the author shows the outstanding lines of philosophic thinking from Aristotle to Bergson. The conclusion is that the fundamentals of religion abide in the tenacious faith of men whatever may be the failures of intelligence alone to prove or explain them philosophically. The book is too small to be of great value except as it orients a reader somewhat in the large field that it surveys and stimulates to wider reading and deeper reflection. Page 25 is numbered 52.

The Lord's Coming and the World's End. By W. J. L. Sheppard. New York: Macmillan, 1918. Pp. 96. \$1.00.

This book contains a clear and simple discussion of the main teachings of modern premillennialism taken up in order: "The First Resurrection," "The Rapture of the Saints," "The Great Tribulation," "The Millennium," etc. It is the work of a pastor, the rector of St. Thomas' in Birmingham, England, writing for laymen and feeling the need of something to place in their hands that would meet the ready arguments and easy Scripture quotation of adventism. In each case the Bible passages concerned are discussed and interpreted. The general position of the writer is conservative, his conclusions are sane and moderate.

The Second Coming of Christ. By James M. Campbell. New York: Methodist Book Concern, 1919. Pp. 136. \$0.60.

This book, like others by Dr. Campbell, is marked by the fine spirit of the author and a clear appreciation of the spiritual values of Christianity. It has some pertinent criticisms